THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. . . . Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.*"—LUKE 6: 22, 23, 26.

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THE MORMON FAITH.

Constitution, ATLANTA, GA.

INTERVIEW WITH ELDER BEN E. RICH, PRESIDENT OF THE SOUTHERN STATES MISSION.

[*Continued from page 342.*]

"WILL you explain the order of that organization as it now exists in your church?"

"Yes, sir. The apostleship is the highest office in the Church. It holds the keys of the priesthood after the Order of Melchisedek and includes all the lesser offices in the Church. Three Apostles stand at the head and are called the First Presidency, that is to say, one man is the president of the whole Church, having the power and the right to receive revelations from God for its guidance and to regulate its affairs in all the world. He has two counselors, and this trinity is the highest presiding authority in the Church on earth. Next are the Twelve Apostles, or special witnesses of Jesus Christ, holding authority to open the door of the Gospel to all nations, and, under the direction of the First Presidency, to regulate its affairs in all nations. They have the same authority, power and spirit as the Apostles of old and act in a similar capacity in the latter days. Next to them are the Seventies, seventy Elders ordained and appointed for the purpose are organized into a quorum or council, seven of their number being their presidents. There are a large number of these quorums of

seventy in the Church, each quorum having seven presidents of its own, but all being under the supervision of the first seven presidents of the Seventies. They form an appendage to the apostleship and act under the direction of the Twelve Apostles, as missionaries in all the world. They are expected to be minute men and to go when called and preach the Gospel, without salary or any earthly reward. The High Priests are a body of church officers to minister in the organized branches of the Church, as presiding officers or standing ministers among the Saints, the Elders who are not of the Seventies are also standing ministers, appendages to the high priesthood and are organized into quorums, each numbering ninety-six and presided over by three of their number, a president and two counselors. All these orders which I have named are included in the higher or Melchisedek priesthood.

"Next in order come the Priests, after the order of Aaron, having authority to baptize, administer the Lord's supper, preach, teach, expound, exhort and invite all to come unto Christ; also to visit the members of the Church and instruct them in Church duties. Forty-eight of these Priests form a quorum, presided over by three of their number. As appendages to their office, there are the Teachers and the Deacons. Twenty-four Teachers form a quorum, presided over by three of the number. They are to watch over the Church, see that there is no iniquity in it and assist the Priests in their duties, but they cannot administer ordinances. Twelve Deacons form a quorum, presided over by three of their number. Their duty is to attend to the smaller temporalities of the branches of the Church where they reside. The offices of Priest, Teacher and Deacon are in the lesser or Aaronic priesthood, the chief officer of which is the bishop. A bishop should be a lineal descendant of Aaron, but in the absence of such a descendant a High Priest in the Melchisedek order may be set apart and appointed to act in that capacity.

"The Church in Zion, that is the place where Saints are gathered, is organized in this way. Each settlement of the Saints form a bishop's ward, over which a bishop and two counselors, who are also High Priests set apart for that position, are appointed to take charge. They take care of the temporal affairs of the Church in their ward, look after the poor, give advice to all that seek for it, and as High Priests preside over public meetings and have the oversight of Church affairs in their locality generally. They also form a spiritual court to hear charges against accused members and decide upon them after hearing evidence on both sides. In cases of dispute between Church members which cannot be settled by the parties or with the aid of the visiting Teachers, the bishopric try the case and render a decision, which must be according to justice and equity. If either of the parties is dissatisfied, an appeal can be taken to the high council of the stake of which the ward forms a part. Usually all the wards in a county are organized into what is called a stake of Zion. This is presided over by a High Priest with two counselors appointed and set apart for the purpose. The high council, which is also organized in each stake of Zion is composed of twelve High Priests set apart to that office and with the stake presidency, forming a court of appeal, to which cases

from the bishops' courts may be taken and where justice may be secured. They are also original tribunals for decisions in doctrines and discipline. The decisions of the high councils are final, unless on revision by the First Presidency error is discovered, when the case may be remanded for a new trial. The benefits of these Church tribunals are had without cost to any of the parties, all these church officers serving without remuneration.

"All the stakes of Zion are under the direction of the Presidency of the Church and are visited by them or by the Apostles, and quarterly conferences are held in each of them for general instruction, and for making such changes as may be necessary to their proper management. The officers named are also presented before the people in conference assembled for their votes, every member, male and female, having a voice in church affairs, and they vote upon the acceptance or rejection of those officers. At the general conferences, held semi-annually, the First Presidency, Apostles, and all leading officials of the Church, are also presented for the approval or disapproval of the body of the Church.

"Outside of Zion each mission has a president who takes charge of all its affairs, and each branch of the mission has a branch president, amenable to a conference president, and he to the president of the mission, who also directs the labors of the traveling Elders, missionaries sent to labor in the field. Thus the whole Church is so organized that each officer has his defined place and sphere of authority, and the whole system inspired by one spirit moves like a well regulated living body, the President or head of the whole Church, who is a prophet, a seer and a revelator, directing it under divine authority and inspiration."

"What is the attitude of your Church in regard to other Christian denominations?"

"It recognizes truth wherever it is found. It regards all human effort for the development and promulgation of truth as good and blessed of Deity. It recognizes the benefits which have come to mankind through the labors of good men and women everywhere, no matter what sect they belong to or what language they speak. But it has no affiliation with error. Truth and error will not combine. There can be but one Church of Jesus Christ, no matter how many branches it may have nor how many members. It is unreasonable and also unscriptural to say that the one living and true God, and Jesus Christ whom He has sent, would establish a number of discordant contending religions. The good intentions, sincerity of motives and pious acts of men and women, are no proof of themselves that they are divinely authorized. They are to be admired and respected for what they are, but this should not deceive any one as what they are not. Heathendom as well as Christendom furnishes striking illustrations of purity of conduct and sincerity, but in neither instance does this prove correctness of principle or divinity in organization. Christ when on earth established but one Church. All others were outside of its pale. It is the same to-day. There is only one true Church of Christ, and it is that which He Himself has established and which He recognizes and directs. All others are the institutions of men, to be valued for what they are worth, but not to be viewed as divinely established. The Church of

seventy in the Church, each quorum having seven presidents of its own, but all being under the supervision of the first seven presidents of the Seventies. They form an appendage to the apostleship and act under the direction of the Twelve Apostles, as missionaries in all the world. They are expected to be minute men and to go when called and preach the Gospel, without salary or any earthly reward. The High Priests are a body of church officers to minister in the organized branches of the Church, as presiding officers or standing ministers among the Saints, the Elders who are not of the Seventies are also standing ministers, appendages to the high priesthood and are organized into quorums, each numbering ninety-six and presided over by three of their number, a president and two counselors. All these orders which I have named are included in the higher or Melchisedek priesthood.

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Jesus Christ of Latter-day Saints has no quarrel with any of them; it does not attempt to deprive them of any light they may have, but only endeavors to correct their errors and bring them into greater light, that they may receive greater blessings, with full and complete salvation in the glory of God."

"Is it necessary for preachers and members of other churches to be baptized anew in order to enter your church and be saved?"

"The voice of God is to all people, without exception, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost, and shall know that you have received the truth and that God and Jesus Christ His Son have manifested themselves in this age of the world, and can be approached as of old, and that the blessings and gifts enjoyed in former days may be had in their fullness in these days. This is the only way of salvation, and in this Church is the only divine authority to administer the ordinances of salvation. They who receive this Gospel and endure unto the end will be saved; those who wilfully reject it will be condemned."

"Is it necessary that baptism should be administered by total immersion? Will not sprinkling or pouring water upon the candidate be sufficient?"

"Baptism means immersion. It is a burial in water and afterwards the coming forth into a new life. It is symbolical of death and the resurrection. Paul said: 'Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' (Romans 6: 4, 5.) The believer becomes dead to sin by repentance; he is buried from the old life by baptism. Coming from the womb of water into the air, he is born of water. Through remission of sins given in baptism, but proceeding from the atonement, he is born of the water and is thus prepared as a new creature in Christ Jesus to receive the Holy Ghost and thus be born of the Spirit. Jesus said when on earth, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' (John 3: 5.) He set the example. He was baptized by John, His forerunner, in the river Jordan. When He came up straightway out of the water the heavens were opened and the spirit of God descended like a dove and lighted upon Him. Thus He was born of the water and of the Spirit, and left us an example that we should follow in His steps. All other forms of baptism are inventions of men, and are not recognized of God; nor is this form accepted of heaven unless administered by one who has the divine right to do so, in the name of the Father, and of the Son, and of the Holy Ghost. The Lord accepts only such ordinances as are performed by His authority and according to His commandment."

"Would you baptize infants by immersion?"

"We would not baptize infants at all. That would be a mockery in the sight of God. Faith and repentance must precede baptism. Infants cannot believe and they have nothing to repent of. Jesus did not bap-

tize little children, but laid His hands on them and blessed them, saying, 'Of such is the kingdom of heaven.' (Matthew 19: 13, 15.) We give names to infants and bless them after this pattern, but do not baptize children until they come to years of accountability, are able to understand right from wrong, to believe in Christ and repent of their sins. We baptize no children less than eight years of age."

[TO BE CONTINUED.]

RESTRICTED CHRISTIANITY.

THE IDEAL OF THE NEW TESTAMENT NO LONGER THE STANDARD OF CHURCHES.

No one can fail to be impressed in reading the New Testament with the high conception which the inspired writers possessed of the divine fullness and completeness of the Christian system. There is a wealth of language and imagery employed to exalt Christ and the fullness of salvation in Him that would seem, in our modern times, to border on the extravagant. To these writers it would seem that through Christ the very gates of heaven had been opened to men, and that those who accepted Him and His proffered salvation already had citizenship in heaven. They had fellowship with God the Father, Jesus Christ the Son, and with the Holy Spirit the Comforter. By means of prayer heaven's richest treasures were accessible, and in union with Christ the believer could accomplish all things.

It must be confessed that we have allowed this high ideal of Christianity to be modified, restricted and impoverished, until it appears to be a very different thing from that which the first Christians enjoyed, described and commended to the world. In the first place, we have limited much of the divine power of which we read in the New Testament to the apostolic age, and have marked it "miraculous." In this way we have sought to harmonize the difference between the marvellous achievements wrought by the first generation of Christians and the meagreness of results now in the great body of the church. Another tendency has been to limit the scope of Christianity to a mere section of human interests, which we call spiritual, ruling out the whole realm of man's material wants as belonging to a different category. In the early age of the church this does not seem to have been the case. Christianity was supposed to be an antidote for every ill, and Christ was Savior of the bodies as well as of the souls of men. Another class of thinkers have sought to eliminate the supernatural from Christianity and reduce it to a purely human plane. As a result of all this philosophizing, tampering and trimming, we have an emasculated Christianity as it is received in the minds of a larger number of the professed Christian people of to-day.

The result of this process is seen in the numberless substitutes or offshoots of Christianity which have sprung up in modern times to meet certain real or fancied needs, as sprouts grow up about the trunk of an unhealthy tree. We believe that many of these modern religious organi-

zations, including the various schools of "divine healing," "faith cure," and "Christian science," are to be attributed to our impoverished and emasculated Christianity. Men instinctively feel that the Christianity as taught by the different divisions of the church does not meet the demands of the New Testament, nor answer to all the needs of the human heart and body, and they have sought to remedy this difficulty in such movements as those to which we have referred. No doubt many of the advocates of these movements carry their theories to hurtful extremes and give an undue emphasis to the healing of bodily ills as compared with the needs of the soul. And yet, it must be confessed that these needs are very real, and that if Christianity has nothing to offer for them, we must not be surprised to see men looking elsewhere for relief. In our judgment, after much reflection upon the subject, the only remedy for these extreme theories and hurtful tendencies is a return to the fullness of divine life and power which Christianity possessed in its original purity.

Much more can be accomplished by prayer than many of us have yet dreamed of, we are in much closer connection with God and with the spiritual world than many seem to suppose. We have not a doubt that if Christians of to-day were to put away their worldliness, their skepticism, cleanse themselves from all impurities and consecrate themselves to the service of God, we should still see mighty wonders upon earth, and such marvels of power as would be most convincing to the skeptics of our day. As long as we are compelled to point men back 1900 years for unmistakable tokens of God's power and presence in the world, our Christian life will be lacking in evidential value. We believe God is working in the world to-day if we only had faith to discern it, and we believe He is able and willing to accomplish wonderful things through His church now if we would put away our carnality, our strife, our contentions, our idle speculations, and follow Jesus Christ in singleness of heart and purpose.

These are not words of fanaticism. We are not pleading for any new pretense or claim of modern miracle-working, nor are we seeking to apologise for any such movements that exist. We are pleading for the restoration of primitive Christianity in fact as well as in form, in power as well as in theory. We believe this is what the world needs. It is in the exact line of the historic plea of our fathers to restore to the world a purer, a simpler, a diviner, a more effective and resistless Christianity than that in the modern church. And this must be realized before the world is conquered for Christ.—St. Louis *Christian Evangelist*, February 9, 1899.

IRISH CONFERENCE.

The Irish Conference of the Church of Jesus Christ of Latter-day Saints was held on Sunday, June 4, 1899, in the White Hall Buildings, Ann Street, Belfast, President T. Lonsdale Allen, presiding.

There was present: Of the Presidency of the European Mission, Elder James L. McMurrin; Elder Attewall Wootton of the Liverpool Office; and visiting Elders, A. A. Gibbon of the Newcastle Conference; John S. Leatham, David C. Eccles, and John S. Smith of the Scottish Conference.

At the morning meeting the following Elders occupied the time: President T. L. Allen, Elders John S. Leatham, Nels Nelson, and President James L. McMurrin; the time at the afternoon session was occupied by Elders A. A. Gibbons, A. Wootton, and President James L. McMurrin; in the evening we were addressed by President McMurrin and Elder A. Wootton.

At the afternoon service President Allen presented the general authorities of the Church, the Presidency of the European Mission, and T. Lonsdale Allen as President, together with the following named Elders in their respective fields of the Irish Conference: Nels Nelson, Joseph W. Smith, and William B. Baker, Belfast; G. M. Greene, and W. A. Gray, Londonderry; Francis Merrell, and Hyrum H. Hilton, Magherafelt, and they were unanimously sustained.

The following statistical report for the last six months, was also read: Missionaries from Zion—Seventies, 8. Local Priesthood—Elders, 3; Priests, 3; Teachers, 3; Deacons, 1; members, 98; children under eight years of age, 30; total number of souls, exclusive of missionaries, 138. Tracts distributed—from door to door, 16,037; at out-door meetings and otherwise, 1,810. Books distributed—sold, 13; loaned, 76; given away, 9. Strangers' houses visited—with first tract only, 3,109; by first invitation, 165; by re-invitation, 293. Gospel conversations, 673. Meetings held—hall, 57; out-door, 2; Sunday school sessions, 19. Baptisms—new members, 4; confirmations, 4. Children blessed—of members, 3; of non-members, 1. Emigrated—over eight years of age, 5; under eight years of age, 1. Died—over eight years of age, 1. Received, 1. New subscribers for the STAR, 1.

The weather was fine, and a great deal of interest was aroused. There was a good attendance of Saints from Belfast, and the surrounding country. One brother came all the way from Dublin to attend the meetings.

The attendance of strangers, especially at the evening meeting was good.

Many instances of deliverance in the history of the Latter-day Saints, as well as the doctrines that they believe in, were dwelt upon by the speakers.

A Priesthood meeting was held at 5 My Lady's Road on Saturday evening, at which all the Elders reported their labors, and much good instruction and encouragement were given by President James L. McMurrin.

JOSEPH W. SMITH, Clerk of Conference.

EXPERIENCE is a teacher of mankind, and some men will learn of no other.

An ambitious man puts it into the power of every malicious tongue to throw him into a fit of melancholy.—ADDISON.

A solid and substantial greatness of soul looks down with a generous neglect on the censures and applause of the multitude.—ADDISON.

CAREFULLY train a child in honesty, integrity and good manners, but do not curb his childish mirthfulness, or when he comes to an age when he is beyond your control, he will be liable to step beyond the bounds of reason and respect.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 8, 1899.

THE MORMON QUESTION.

THE following article is from the *Christian(?) Commonwealth* and copied in *Public Opinion* of May 26:

THE MORMON ANACONDA.—A strict watch should, and probably will, be kept on the wily Mormon leaders in the United States. Mormonism is almost as serious for England and other countries as for America, for these "Latter Day Saints" are sending out new bands of fanatical emissaries, many of whom are bright and able young men. These are bound to go wherever they are sent, and to stay three years. The election of the notorious and avowed Polygamist Roberts to Congress has been much discussed. It is strange that there should have been any hesitation about unseating this unscrupulous and mischievous agent of revived Mormonism. The Rev. C. T. Ileff, an Evangelical missionary in Salt Lake City, says that if Roberts be allowed to retain his seat the effect will be to nationalise Mormonism. Polygamy is now openly practiced by many Mormons, in spite of the law against it, and if Roberts is allowed to retain his seat they will accept it as a national indorsement. They now have 1,700 missionaries in the field, and will send out from 500 to 1,000 more this year. They control 20,000 votes in Idaho, and can dictate to either political party there, and are fast increasing their hold in the inter-mountainous country of the West. They also have many missionaries in the East and South.

If there is a scintilla of Christian spirit in this article we freely confess our inability to perceive it. The cloven footprints are conspicuous in every sentence. If the *Christian Commonwealth* has gone into the service of the father of falsehood, in the name of Christian charity it should pull its sign down.

"The Mormon Anaconda"! Is this the modernized interpretation of "But I say unto you, love your enemies, bless them that curse you," etc?

The "Mormon leaders" are only anxious that a strict watch *should* be kept upon them, so strict that it would preclude the falsehoods that are circulated by would-be-supposed Christian leaders.

The only seriousness connected with Mormonism, either in England or America will be the consequences of those nations not observing the doctrines taught by those 1700 missionaries, which are the same as taught by Christ and His Apostles in the early days of Christianity; or, perhaps, the consequences that will eventually overtake those who bear false witness against the Latter-day Saints.

The writer of the article thinks it strange that there should have been any hesitation about unseating Mr. Roberts. If he would study the theory of the United States government, the strangeness of the matter

would melt away like the snow in a summer sun. No man in the United States can legally be denied any right of citizenship on account of his religion, and B. H. Roberts was duly elected to Congress, not by the Mormons but by the Democratic party of the State of Utah, consisting of both Mormons and non-Mormons, many of whom are as strongly opposed to polygamy as the Rev. Mr. Iliff knows how to be. If Rev. Iliff had been elected to Congress, would the effect have been to nationalize Methodism?

There is no truth in the statement that polygamy is openly practiced by many Mormons. Previous to the admission of Utah as a State, the President of the Church issued a manifesto that no more plural marriages should be solemnized or sanctioned by the Church. This was ratified by a vote of the Church members throughout the State, which was practically unanimous. It has repeatedly been declared by the President of the Church that this has been sacredly observed. Now, if those who claim that such is not the case know of any violations of the law they should report the same to the courts, and not make accusations that reflect on the whole people. The Supreme Court of Utah is composed of three judges who were conspicuous in the anti-polygamy raid of a few years ago, and would be as willing to convict men of infractions of the law as they ever were, and, besides, a "Mormon" jury would not hesitate to return a verdict of guilty in cases of that kind as readily as in any other if there were sufficient evidence. One of the leading Articles of Faith is as follows: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

It is true that a few, like Mr. Roberts, married plural wives when there was no law forbidding it. These men are now unwilling to cast them off and disown their children; but they continue to provide for them; and such women are looked upon as honorable wives and mothers by "Mormon" and non-Mormon alike.

Although "Mormonism" and polygamy are looked upon as synonymous terms, it should be understood that the latter is only an incident connected with "Mormonism," and that system flourished with it and is now flourishing and will continue to flourish without it. This is the feature that is so worrying the ministers of Utah, for more converts are being made in Utah by the Mormons than by all other sects combined, even members of the family of the Rev. Dr. Iliff having left the faith of their father to cast their lot with the Saints.

Why should they not "increase their hold in the inter-mountainous country of the west"? They took possession of that country when it was a barren desert belonging to Mexico, and were the first to hoist the American flag on Mexican soil and claim it for the United States. They redeemed it from its sterile condition, tamed the Indians, killed the snakes, built the roads and bridges in the almost inaccessible canyons, and that in their poverty and distress, having been robbed of all they possessed by merciless mobs in Missouri and Illinois.

As to controlling votes, every individual controls his own vote, and votes with the party of his choice. Would the *Christian Commonwealth* advo-

cate that the controlling of their votes should be in the hands of others than themselves?

In the United States the majority always dictate the policy of the state, and religion cuts no figure.

As to the social and moral system of the "Mormons," we beg leave to refer the reader to the following from the *Chicago Flaming Sword:*

"The Rev. Moody has been preaching in Salt Lake City and investigating the Mormons. The reports of his experiences and discoveries while there prove rather more favorable to the Mormon people than otherwise. The Mormons and the Gentiles are getting nearer together; the people of the church treated Moody kindly, and opened the doors of the great Tabernacle for his meetings. If there is any difference in the moral and social conditions of the Mormon and the modern Christian, it is in favor of the Mormon. The civilization of Utah at least equals, if it does not excel, that of any other part of America. The social system of Mormonism excels that of modern Christendom; it provides for its people. The Mormon fraternity is a brotherhood; their interests are one, and they have no poor."

A. W.

On Tuesday, June 6, we received a letter, bearing the Newcastle post mark, containing £10, with a request that £5 of same be donated to the two Armenian brethren in London, and the remainder forwarded to the Turkish Mission, for the assistance of the Saints in that land. We need not eulogize; the gift itself testifies to the charitable nature and Christ-like spirit of the donor. The Lord has said, through one of His inspired servants, "Cast thy bread upon the waters: for thou shalt find it after many days," and we assure our anonymous correspondent that in the Lord's own due time it shall return unto him an hundredfold.

The Anchor Line s.s. *Anchoria*, which sailed from Glasgow May 25, 1899, with returning Elders and emigrating Saints on board, arrived at New York on June 5, with all well.

Arrivals.—The following named missionaries from Zion arrived in Liverpool per American Line s.s. *Pennland*, on June 3, 1899: For the British Mission—Arthur A. Woods, George Bowman, Joseph F. Smith, Jr., J. Richards Smith, Wm. B. Armstrong and Cyrus W. Gold, Salt Lake City; Lewis I. Jenkins, Christian Christensen and Martin C. Rigby, Newton; Fred B. Williams, Kaysville; Wm. H. Gardner, West Jordan; Daniel H. Robison, Pleasant Grove; Wm. B. Baker, St. George; Arthur E. White, Sandy. For the Scandinavian Mission—Richard C. Miller, Castle Dale; Casper Andreasen, Bear River City; Knut A. Anderson, Richmond; Andrew C. Pearson, Taylorsville. For the German Mission—Wm. F. Kotter, Brigham City.

Release and Appointments.—Elder Geo. W. Barnes of the Manchester Conference has been honorably released to return home on the Anchor Line s.s. *City of Rome*, which will sail from Glasgow June 17.

The following named Elders have been appointed to labor in the various Conferences as follows:

Lewis I. Jenkins, Liverpool; Arthur A. Woods, Christian Christensen, and Wm. B. Armstrong, Manchester; George Bowman, and Wm. A. Gardner, Glasgow; Fred B. Williams, and Martin C. Rigby, Newcastle; Joseph F. Smith, Jr., Nottingham; Daniel H. Robison, Birmingham; Wm. B. Baker, Irish; J. Richards Smith, Leeds; Cyrus W. Gold, and Arthur E. White, Sheffield.

JOTTINGS BY THE WAY.

With all the rapidity and safety of English railroad traveling, a six hours trip is somewhat wearisome in prospective, but when the time arrived we were promptly on hand for Glasgow, with our lunch and satchel.

The trip *via* Carlisle was a new one, and so time was soon spent in watching the panorama as it was unrolled by our fleeing train; past great collieries and little country towns, tall chimneys and then groves of trees, rural lanes and solid old roads which glistened in the first sun of the season as if they had been white-washed, over viaducts and under bridges, across quiet rivers and brawling streams, past well cultivated fields and over the old, old heather flats until we sighted in the dim distance the gleam of ocean's breast, here the trees all told of prevailing winds as half stunted they leaned away from the evidently continuous strain.

The rounded hazy outlines of the Cumberland hills were in the distance, bare and bald, though dotted here and there with sheep, long low valleys nestled between these giant steeps, and contrast between subjected lands and the sterile mountains was very sharply defined.

Pleasing or otherwise, observed or overlooked, the train dashed along the hill sides, past woodlands, into tunnels and over other railroads until Carlisle was reached, and fifteen minutes for a stretch was the welcome sound; finally Glasgow loomed in the distance with its pall of smoke, and as we sped round curves the tall chimneys seemed as if they were waltzing to unearthly music, and we stopped in the station, monstrous enough for an exhibition.

President McKay soon was seen in the throng like a son of Anak, and through a Saturday night's almost impenetrable crowd, we reached the Conference house, to be surrounded by the gathered Elders, all full enough of congratulation to almost wilt a braver man than the writer, who, weary and anticipatory of Conference duty and interest, soon sought the seclusion of his resting place and was speedily fast asleep.

The Conference opened auspiciously; the sun long hidden, or playing bo-peep, came out finely and a good congregation, thanks to novel advertising, nearly filled the beautiful room, where a spark of opposition proved the key-note of the days enthusiasm and success, disagreeable enough for the young Elders and for some of the Saints, it was a blessing in disguise, amply apologised for afterward by the intruder, but helping to more fervent testimony and larger congregations.

The Priesthood meeting of the following morning (from ten to three) was unusual for spiritual manifestation, and the impromptu entertainment in the evening was a fitting culmination to a Conference which will be long remembered; the brethren bent by faith on success had divided into squads for several successive evenings all over Glasgow, after speaking they then announced the Conference, so that congregations, intelligent, orderly, and appreciative, were the assured result.

After the tension of Conference, a little relaxation seemed in order, and a small party visited the historic places, such as the Cathedral, then the City Hall, which exceeds in lavish grandeur and cost, any municipal building yet seen, the grand stair-case of Alabaster is a marvel, and the walls of onyx and of marble outrivals any interior of its class, the Council Chamber dwarfs in its elaborate appointments, the Senate Chamber of the U. S. in Washington, and the reception rooms, banquet hall, ball room and auxiliaries, are the pride alike of officials and the generally disquiet taxpayer of a city.

The Cathedral which was undergoing restoration over twenty years ago, is now in fine condition; its windows are marvels of beauty, its crypts are clean and airy, its section for service is devoid of all drift toward ritualism, save the "reredos" nearly new, which when erected raised quite a storm, now however, subsided, but the great spaces of a nave are as unfitted for Protestant services as when first confiscated; the builders (Roman Catholics in the 11th century) knew how to utilize the whole, but cloisters are vacant, priests and monks are dispossessed and excluded, apparently for ever.

It was determined to make a flying trip to Sterling, that antiquated stronghold and the scene of many a stubborn and well fought battle; the Church and Castle were visited in turn; in the latter we had historic detail enough presented by a very able guide to require many months of ruminant thought, to bring order out of chaos and appropriate its teeming reminiscenses of a stormy past.

From here to the field of Bannockburn was a long walk; then returning to Wallace's monument, on the jutting point of a mountain range, required an extra effort to reach; while to climb the 250 steps to the top of this glorious monument was no child's play, but when reached, it seemed so far above the Castle, that even its magnificent outlook was belittled, and all the story of the Battle of Sterling Bridge came back with unwonted force, as the now peaceful valley and the serpentine river, which in its curves is said to spell the word "Sterling," lay far below our blistered feet.

We were hardly prepared for the exuberant enthusiasm of our associate clansmen, McKay, McMurrin, McFarlane, and their appreciation seemed to be contagious for all the party presented claims of Scotch origin, as if under the circumstances that was the only proper thing to do. Weary enough, and yet full to overflowing in spite thereof, we reached 53 Holmhead Street, and felt that we had had a great treat of association, both with the Elders and the Saints; President McKay, always delicate in his attentions, always anticipatory, was a rare host; personal supervision was his motto, and whatever the need, he saw to it himself, when a host of willing Elders were ready to do his bidding and anxious to give him relief.

Anticipating the arrival of brethren from Utah, we reluctantly said good-bye to President Woolfenden, whose duties in the Bradford Conference needed attention, to President Allen, of Belfast, who expected to return to his field with President J. L. McMurrin, in time for the Irish Conference, from which we shall be unavoidably absent, to the wonderfully interesting group of Elders in the Scottish Conference, with their genial President, Brother McKay, in the hope that blessing may attend their labors, and the Spirit prompt their energies and our own labor, until it shall be said —enough.

Our ticket called for return *via* Edinburgh, so with Brother Worthington in company we reached there May 30, and found lodgings and refreshments with Brother and Sister White, who are expecting an early visit from their sisters who have been in Utah the last seven years.

Rising early in company with Elders Sterling and Worthington, we left for that renowned bridge over the Firth of Forth; we had the privilege on arrival of being escorted across by Mr. Adam Hunter, of Dalmeny, who has supervision; the walk (two miles) gave us opportunity for conversation, so that many items concerning this gigantic structure, which is the very acme of mechanical and scientific skill, was given without effort as it were. The bridge is across an arm of the sea 150 feet above low water mark, and its piers, sustaining singly a weight of twenty thousand tons, are bedded on solid rock eighty-five feet below the water, while the iron girders and tubes hang together in mid-air, about as high as its floor is above the water. It is the only bridge in the world over which trains run at full speed; we hid in a cleft of one of the piers, until a "flyer" went past, and saw at a dizzy height men painting from scaffolds, a job which is said to occupy three years. The bridge, as a matter of scientific fact, is continuously on the move; between the winter's cold and the summer's sun, it crawls some eight or nine inches, and every day self-registering appliances tell to a fraction its expansion or recession. On the highway to Aberdeen, the traffic crossing it is enormous, but it stands securely spite of many prophecies that it never could be built, or built and stand; after our walk and talk, our kindly escort returned with us in a first class carriage complimentary, when we returned to Edinburgh and lunch, to catch the 2:25 express for Liverpool.

There is a wide difference between the fields and vegetation of the north and south, yet we noticed the chestnut bursting to bloom, here and there were variegated maples in sheltered places, and from some of the untrimmed hedge-rows, the perfume of the hawthorn saluted our senses as we passed along; the route was partially fresh, and had long intervening stretches of solitary places, some potatoes were up and great fields were being planted, fine green feed was being cut for milch cows, from mixed grain and clover fields, fruit trees were blooming in little villages and by lonely farm houses, cattle and horses grazed unconscious of the passing train, and query was active as to how in sleepy hollows and rural by-ways, men could do aught but vegetate, without excitement and without change, as indifferent to passing events and stirring cities, as if they belonged to Mars, and had no interest or anxiety as to "whether school keeps or not."

But a truce to moralizing, though barren hills and bald promontories, great headlands and unlooked for gorges greet the eye in turn, and spite of continuous rains, stream beds are dry, others barely trickle down the often swollen narrows, but we are coming again into verdure and more general cultivation; we pass chicken farms all divided into sections, then a duck farm strikes our attention, sheep elsewhere heavy with rain and black with smoke, or dirt, are here newly shorn, cattle are more numerous, poor lands are left to the north, and the black polled stock gives way to the variegated Durham, and now that four days sun has touched our waiting mother earth, and made all nature smile in gladness, we are glad when Clitheroe, Blackburn, and "tickets," tells us that Liverpool is nearing us, after a seven hours or 220 miles ride. We find all well; "42" renovated in time for the arrival of the sisters from Utah, President Lyman's return from the Continent, and more like the headquarters of the important British Mission than it was six months ago.

For pleasant memories, kind attention, and an enjoyable spirit, commend us to the faithful Saints, and the indefatigable Elders under their respective Presidents whom we love and honor.

N.

SIGNS STILL FOLLOW BELIEVERS.

THE following letter from Mrs. H. M. Dayley, of Middlesborough, testifies that signs continue to follow the believer to-day, as they did anciently:

"DEAR SIR:

"I would be thankful if you would give me a small space in the STAR to bear my humble testimony to the signs following the believers, as it might be the means of leading others to believe in the true and living God, and to know that He has duly appointed servants on the earth in this day.

"I was taken very ill with the pneumonia, and my doctor thought I would not be able to recover. The doctor was good in attendance and did the best he knew how. A friend that belongs to the Latter-day Saints called on me, and he asked if I would like to be administered to by the servants of God. As I did not belong to the Church I did not like to trouble them, but my friend gave me to understand that it would not be any trouble to them, so I consented, believing in God our Eternal Father, knowing He has dominion over heaven and earth, and, if these were His servants, I might be healed through them. There were three Elders of Israel called on the same evening, the 8th day of January. They had prayer then anointed me with oil, and, with the blessings of God through those servants, I was restored to my wonted health. My doctor could not believe his own eyes the next morning.

"I have, above all others, to thank God for His favors and blessings bestowed upon me, and to thank God that He has again opened the heavens and revealed His mind and will unto mankind, and that His blessings are bestowed upon those who will yield obedience to His teaching and will believe in His servants that promulgate the true principles of His

divine Gospel. I have since joined the Church, knowing they teach the true principles of the Gospel, and I thank God that I was led to know the servants of God; and I would that every one should investigate the teachings of the Latter-day Saints for themselves, and they will know whether it be the doctrine of man or the teaching of God.

"Yours respectfully,

"MRS. H. M. DAYLEY."

ROME AGAINST THE BIBLE

THE American Bible Society is rejoicing over a decision rendered in its favor recently by the authorities of the United States of Columbia, affecting the circulation of the Bible in that country. It appears, according to a statement issued by the Bible Society, that certain of its agents engaged in distributing Bibles in Socorro and the region round about were informed that their work was unlawful, and must cease. The leading representative of the Society was summoned before the police authorities at Socorro, his Bibles confiscated, and a prohibition put upon him "to offer no more such obscene books for sale in that town." The agent protested against this action, and demanded the appointment of two censors to examine the books and pass judgment upon their character. This request was acceded to, with the result that one censor reported in favor of the prohibition, and the other against it. In view of this outcome a third arbitrator was appointed, who made a separate investigation, and rendered a judgment in favor of the agent, Mr. Gonzales. The Alcalde at Socorro persisted, however, in outlawing the books, and the case was appealed by Mr. Gonzales to several successive Boards of Censors and other tribunals until it reached the Government at Bogota, from which a decision was recently obtained to the effect that the sale of the Scriptures is not prohibited by the laws of the United States of Columbia, that the articles of law which the Roman Catholic clergy were trying to use give no right to the Church to interfere in the commerce of books not prohibited, and that the censorship can be invoked only in the case of books for public instruction in public schools.—*Christian Age.*

RELAX SUNDAY OBSERVANCE.

FURTHER correspondence in the *Church Gazette* on the subject of "Sunday observance—Shall it be relaxed or more stringent?" includes the following contribution:—"Relaxed? Decidedly. Our present method of observing Sunday means nothing. To read nothing except those things pertaining to the Bible, or that no novel or story may be looked at except it be the serial story (which, of course, is very different from a novel) in the *Quiver*, or some other goody-goody magazine. It has never struck these good people that it is no worse to read secular subjects than to talk, or even think, about them. Let us face the question of Sunday observance honestly. Make Sunday a secular holiday. Allow no workshops or factories to be open, nor any place of commerce, whether wholesale or retail, except places of refreshment and leisure—i.e. theatres, tobacconists,